

the NATIVE VOICE

IAL ORGAN OF THE NATIVE BROTHERHOOD OF BRITISH COLUMBIA, INC.

No. 4.

VANCOUVER, B.C., APRIL, 1961

PRICE 10 CENTS



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Minister Outlines Department Affairs

Minister of Citizenship and Immigration Mrs. Ellen Fairclough explained some of the policies of her department in the House of Commons February 17 during discussion of Indian affairs administration expense. Excerpts follow:

Based on the present population figure of 185,295 and the total estimated expenditure for 1961-62 of \$49,421,488 for the Indian affairs branch, the per capita expenditure would be \$266.72. In order to achieve a more realistic figure, additional expenditures on Indians by the Indian and northern health services of the Department of National Health and Welfare and also expenditures on Indian education in the Northwest Territories by the Department of Northern Affairs and National Resources would have to be included.

In British Columbia substantial numbers of Indians are employed in the logging and pulpwood industries. The department has established liaison with several companies which are planning new pulpwood and power projects, and expects these to provide additional job opportunities.

There were 128 Indians placed this year on clearing work for the microwave system along the Alaska highway. At Masset, British Columbia, 80 Indians are employed for 9

or 10 months of each year in the local cannery. In the Yukon, clearing operations in connection with road construction included one project at Watson Lake last winter which employed 100 Indians, and there is a similar project at that location this winter. In the Northwest Territories, at Yellowknife, a similar clearing project is currently employing approximately 100 Indians. Indians are also employed as school janitors and in other capacities by government departments.

(Examples in other parts of Canada were detailed by the minister).

Altogether there are 255 Indians in the employ of the Indian affairs branch, 123 of whom are teachers.

Altogether the number employed is 2,494. So you see that something just over 10 percent of our staff are Indians.

The hon. member for Skeena made reference to the Kitwanga Indian band and the difficulties they are having with reference to the road which British Columbia is building in that area.

First of all I might say that under the terms of the agreement with the province with respect to this land, the province has the right to take back five percent of unimproved land for road purposes without any compensation. Of course the hon. member knows they have taken more than that,

and we agree that the situation is not what it might be.

At the present time we are in the process of negotiations with the province, and we have hired an independent appraiser to evaluate the property which has been taken.

The reserves were conveyed to the dominion by the province of British Columbia by a minute of the executive council on July 29, 1938. By that minute the province retained the right to resume unimproved land, to the extent of five percent of the area transferred to the dominion, for roads and other public works, without payment of compensation.

Therefore, in the case of the Kitwanga reserve No. 1, the province may reserve approximately 165 acres of unimproved land and approximately 10 acres in the case of Kitwanga reserve No. 2.

With reference to the matter raised by the hon. member for Vancouver East, this is as he has indicated . . .

The British North America Act assigns legislative authority over Indians and lands reserved for the Indians to the dominion. Article 13 of the terms of union under which British Columbia entered confederation recognized the dominion's responsibility for Indian and Indian lands, and British Columbia undertook to convey to the dominion tracts of lands for the use and benefit of the Indians. Differences soon arose between the two governments as to the fair per capita acreage of reserves and in 1876 the two governments set up a joint commission to allot reserves.

The agreement constituting the joint commission and subsequent provincial legislation created legal and administrative difficulties with respect to dominion management of reserve lands. With a view to achieving a settlement of the difficulties, negotiations continued with the province which resulted in the McKenna-McBride agreement of September 24, 1912. The agreement provided for the appointment of a royal commission empowered to bring about "a final adjustment of all matters relating to Indian affairs in the province of British Columbia."

The royal commission's terms of reference extended to the adjustment of the area of reserves with power to add to, and subtract from, the area of existing reserves and to allot new reserves, it being provided that reductions in area would be "with the consent of the Indians, as required by the Indian Act." The agreement also provided that 50 percent of the proceeds from the disposal of any cut-off lands would be paid in trust for the benefit of the Indians.

The royal commission completed its work in 1916 and in brief confirmed existing reserves, added to reserves, reduced reserves and created new reserves. The commission's report with schedules of reserves confirmed by the commission was accepted by orders in council of both governments, by British Columbia in 1923 and the dominion in 1924.

Legislative authority for acceptance of the royal commission report by the dominion was provided by the British Columbia Indians Lands Settlement Act, chapter 51, statutes of Canada, 1920.

Section 1 of the act empowered the governor in council to give effect to the report of the royal commission "in whole or in part." Section 3 of the act dispensed with the necessity of securing Indian consent to the reduction of area of

reserves by providing:

"For the purpose of adjusting, readjusting, or confirming the reductions or cutoffs from reserves in accordance with the recommendations of the royal commission, the governor in council may order such reductions or cutoffs to be effected without surrenders of the same by the Indians, notwithstanding any provisions of the Indian Act to the contrary."

There was considerable discussion in the House of Commons in 1920 when the bill was debated and the then minister outlined the problems relating to Indian lands in British Columbia and the reasons for the legislation.

As far as Capilano Indian reserve No. 5 is concerned, it was confirmed by the 1876 joint commission on June 15, 1877. The joint commission confirmed the original reserve together with an additional parcel of land. In 1892 it came to light that the province had made a grant of part of the land added to the reserve in 1877. The reserve was then re-surveyed and the commission on April 24, 1893, reconfirmed the reserve with an area of 444 acres.

The royal commission appointed pursuant to the McKenna-McBride agreement reduced the area of Capilano reserve by cutting off 130 acres. However, commission minute of decision gives no reason for the reduction. It is assumed the commissioners were of the opinion the remaining land was adequate for the needs of the band at the time. The Squamish band, for whom the reserve was set apart, as far as we know without going into extended research, never consented to the reduction. It is unlikely that consent was sought in view of the provisions of the British Columbia Lands Settlement Act and the fact that the report of the royal commission which recommended the reduction was accepted.

In other words, by reason of the law of 1920, consent by the band was not required.

In accordance with the agreement arrived at the band is entitled to 50 percent of the proceeds from either the rental or sale of the cut-off land.

Mr. Winch: That is quite true according to the act of 1920, but according to the McKenna-McBride agreement of 1912 the Indians had to give their permission in accordance with the Indian Act for the province to be able to sell this land. The minister has now confirmed my contention that perhaps there should be a judicial inquiry into this entire matter.

Mrs. Fairclough: Obviously I am not in a position to make any comment. All of this happened a long, long time ago. I know that over the years the Indians have suffered under various acts of all governments, but I have no basis on which to form a judgment. I would not accuse anyone of mistreating Indians, nor would I accuse the Indians of demanding more than is their right.

With respect to the McKenna-McBride report I would say however, that the 1920 act superseded that, and it must be borne in mind that not only were lands taken away from the Indians but areas were also added to existing Indian reserves at that time. There was some compensation. Whether an individual band received compensation for the land it lost I cannot say, but over the years undoubtedly things were done that should not have been done. I cannot, however, sit in judgment on anyone who participated in those actions.

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Hoi Hoi - Dance from Native Past

By SEL SEMIR

SOMEWHERE IN BRITISH COLUMBIA (Sun Staff) — Drummers pounded on taut deerskins.

Bells tinkled and hollow deer hoofs rattled.

Dancers, smeared with warpaint, bounced sideways across the dirt floor on stiff legs.

The faces of the 500 Indians were bronze ovals illuminated only by the two great log fires inside the Big House. The men gasped as

though breathing their last. The women groaned as though in childbirth.

This was a ceremony out of British Columbia's tribal past.

This was the Hoi Hoi dance and I was one of the few white men ever to see it. I promised not to tell when it happened or where. The rest is the way it happened.

I found the Hoi Hoi to be a contrast between the present and the rites of old.

I parked my car between a finned ivory-colored Buick, with twin aerials, and a snappy Meteor. Sparks floated through vents in the roof of the Big House.

Inside, some of the dancers wore headdresses of great wool tassels. But most, although painted, wore work clothes. There were many on-lookers and many toddlers.

An Indian friend told me:

The dance lasts night and day for five days. The whole family

comes along. Tea and soup are served in a nearby cookhouse.

Creating a new tribal dancer is close to torture. The new dancer must live in confined quarters for several days learning his dance.

Then in the Big House he parades around a circle, is given an ancient Indian name. And to be initiated he dances, dances, dances.

When his dance is over he takes his costume into the forest and hides it in a tree. The costume never is worn again.

Once a year the dancer must return to his tribe to take part in the next Hoi Hoi ceremony when new dancers are initiated.

As I listened to the explanation of the Hoi Hoi the dance grew wilder and more hypnotic. The dancers told a story with their hands. I guessed that one story was about a bird, another about a sea monster.

Eerie falsetto chants continued even after the drums were silent. A woman swayed in her chair, hands weaving patterns before her face.

"She is hypnotized," my Indian friend told me.

Why did the dancers have their faces blackened?

"It is how it was done in the past," I was told.

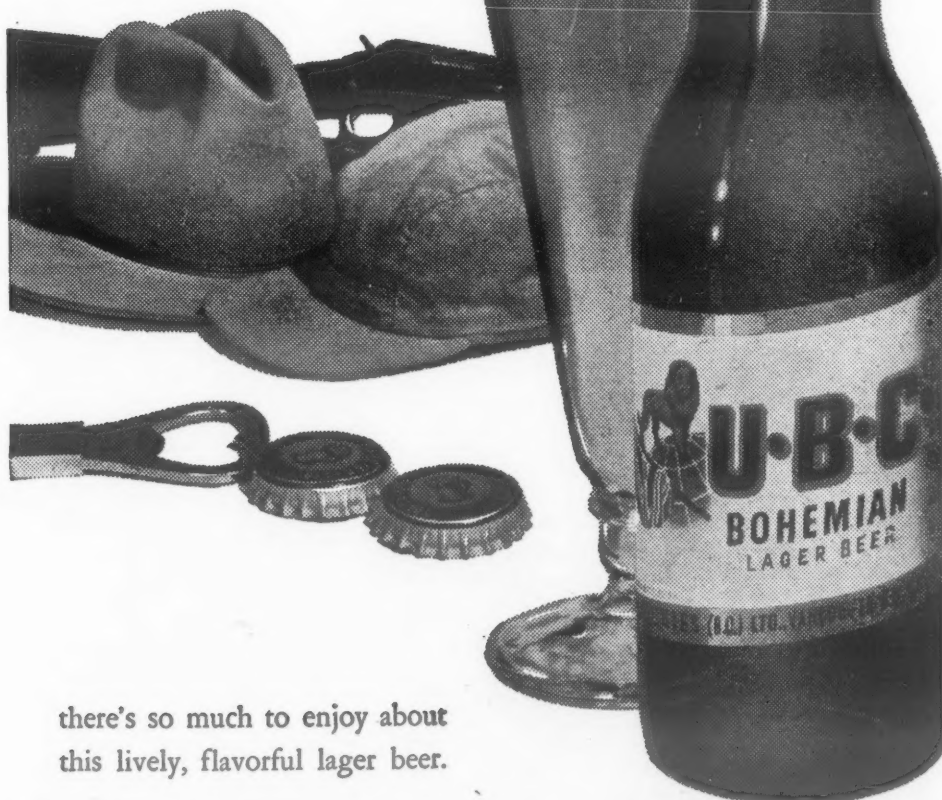
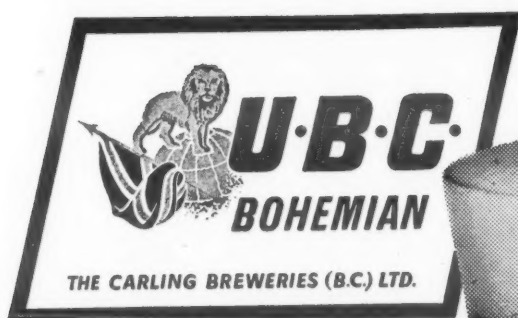
Why was it done that way in the past?

"Well, that's how it was done."

What happens, I asked, if the dancer doesn't return to the Big House for the next Hoi Hoi?

"They get sick," my friend said. "They get so sick they have to return."

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Pauline Johnson

(Continued from Page 1)

name was Tekahionwake. Her father, Chief Johnson, was a descendant of one of the 50 noble families which composed the historical confederation founded by Hiawatha more than 40 years ago and known at that time as the Brotherhood of the Five Nations and later as the Iroquois.

Chiefswood, where she spent 25 years of her life, was described by American historian Horatio Hale as a "white stuccoed building of two lofty storeys and a spacious and imposing front, which rose elegant and stately upon a terraced eminence overlooking the Grand River."

Since the Johnson family left Chiefswood 70 years ago, the building has been neglected. But it is well-built and capable of being restored.

As a matter of fact, the Brant Historical Society and others have suggested that Chiefswood be a memorial to the poet. The society hopes to make it a centre of Iroquois arts, crafts and culture.

One of the prime movers in this regard has been Dr. Richard Pilant of Brantford. Some time ago he asked the Ontario Historical Society to make Chiefswood a national focus of Indian pride and achievement. It would be the first Indian cultural centre in this or any other country.

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B.C. Natives Need Help

British Columbia Natives need encouragement, understanding, sympathy and assistance, Guy Williams told West Vancouver Kiwanis Club.

Mr. Williams, President of the Native Brotherhood of B.C., said the Indians need help to help themselves.

"It takes a lot of courage to move off a reservation," Mr. Williams said. "The future is completely unknown to them."

Indians are moving off the reserves to attend schools in the cities.

"Isolated schools, even those in white settlements, are not up to the standards of city schools," he said.

In 1944 and 1945, he said, there were 1,200 Indian children in B.C. who had no schooling at all and few were in either junior or senior high school.

By 1959, 3,500 Indian children were attending the high schools, several were in university and many were at vocational and technical schools.

Mr. Williams said the younger Indians with some training found little trouble in getting jobs. "There is sometimes a bit of discrimination if the complexion is very dark, not light as with mixed blood," he said.

"There is a definite need of assistance to make Indians just off the reserve adjust to the white way of life, to make them fit in," Mr. Williams said.



GUY WILLIAMS
Native Brotherhood President

Life Traced 9,000 Years

A University of B.C. archaeologist says he has dug up evidence to prove that life existed more than 90 centuries ago in the Yale area.

Dr. Charles E. Borden said radio carbon dating of charcoal excavated last summer has set its age at more than 9,000 years.

The charcoal analyzed came from ancient Indian campfires 25 feet below the surface of the earth.

Borden said he believes further investigations will prove the theory that the first settlers in North America migrated from Asia over a land bridge between 30,000 and 40,000 years ago.

Few Blameless

Hardly any country today can stand blameless on questions of discrimination in race, politics or religion.

—Harold Macmillan.

Guy Williams Given Honor By Art, Historical Society

As a fitting end to the four-day conference, executive members of the Native Brotherhood assembled at the Vancouver City Museum on Friday, January 27, where they were officially welcomed by Alderman Halford Wilson.

Following a tour of inspection, Native Brotherhood of B.C. President Guy Williams pointed with pride to all the objects made by their forefathers which amply demonstrated an ingenuity in achieving a life of self-sufficiency, from the tools of the stone-age to their cultural peak.

Displaying a sense of humour, Guy reminded the visitors present that when Julius Caesar conquered Britain he was opposed by men in coracles, yet, contemporary with this era, the Indians of this coast sailed the sea in well-built canoes.

Guy Williams was high in his praise of the manner in which all these relics of a past age were displayed, not alone for the information of the white race, but in a manner that stirred a pride in such a heritage.

Further, he urged members of the Brotherhood to send any relics from their respective areas to Mr. Ainsworth, Museum Curator. Far too many links with our past have been allowed to leave this country, he said.

On behalf of the Art, Historical and Scientific Association, its President, Mr. Alfred D. Long presented Guy Williams with a Life Membership in that Association.

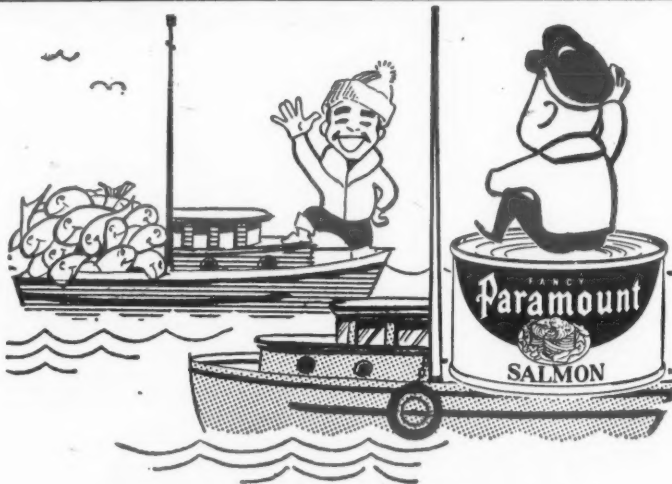
Photographs taken at this presentation were featured the same evening by local television.

PROVINCE TURNS LIQUOR ISSUE BACK TO FEDERAL GOVERNMENT

Legislation which puts the onus on the federal government for continued liquor restrictions on British Columbia Indians has been passed by the Provincial Government.

A small section buried in a lengthy housekeeping bill, submitted by Attorney-General R. Bonner, says if the federal cabinet requests it, B.C. Natives will be able to consume liquor in full accord with provincial law.

At present, reserve Indians may drink beer in licensed outlets but may not purchase it to take out, nor can they buy any intoxicating beverage from liquor stores.



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AN EDITORIAL

Look Nearer Home, Mr. Diefenbaker

IN a Canadian Press dispatch of March 11, Prime Minister Diefenbaker at the Commonwealth Conference was reported as having stated with satisfaction that there are 13 national origins other than British and French on the Government side of the Canadian House of Commons. He noted, too, that he was the first prime minister of Canada to appoint an Indian to the Senate.

Here find an otherwise commendable sense of pride tinged with a hypocritical piece of window dressing. The long-overdue appointment of Senator Gladstone does not compensate for the neglect of his Indian brothers nor does it indicate any promise of a constructive policy toward the betterment of the original occupiers of this great land.

Included earlier in Mr. Diefenbaker's humanistic vision is a "Colombo Plan" for Africa; but what in the name of justice is needed is a "Canada Plan" for Canadians, with earnest consideration given to a measure which will raise the Indian peoples to where they can take their places in the economic life of this country.

Here, unlike the Congo, there is no raw savagery, fanned by "the winds of change," but, in contrast, a too patient docility in awaiting a share of the largesse we hasten to give to others.

WITH THE EVER-INCREASING TREND toward automation, bringing with it the need of vocational training to fit the unskilled for industry, it is time for the Indian to be equally recognized. A competitive economic system has no place for misfits of whatever race.

Let Canada's assessment to the Colombo Plan be reduced to the \$25 million annually as set originally — if our purse can stand even this strain. The \$25 million thus saved each year would provide a good basis for the uplift of our Indian people and others.

Let it be remembered, too, that \$125 million were given to the Canada Council, which yearly provides lucrative hand-outs in the name of culture to many who are not in need of such assistance, as well as to those of the avant garde whose writings, music, paintings, and other phantasies the world could do without.

This is truly the blue mink cloak that hides our ragged underwear. It is a sad commentary in the face of the truth that our Indian people are forced to shuffle as best they may.

IN OUR PLANNING, LET US NOT MAKE the mistake, so evident in the current wave of idealism directed toward Africa and other countries, that drastic changes can be effected in a hurry. Betterment can come only in time, and the time for us to begin is now.

Hostels should be established in the urban centres, where only vocational training is available. Here, the young Indian, male and female, would be assured of accommodation with guidance by responsible advisors.

Competent committees throughout Canada would select those who should receive scholarships and allowances, with due emphasis on the need of adherence to all the rules as part of the training. Given a cycle of such training and encouragement, there soon would be a waiting list, for "nothing succeeds like success."

Under existing conditions, when a young Indian is attracted to the city, he finds himself a stranger in his own land, with no course other than for him to drift. And the drift will continue until the Indian is recognized as the First Canadian, with prior claim.

—A PIONEER FRIEND OF THE INDIANS

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into the clearing

You could not know how staunch and true
Through long, long years, their love for you.
Some others turned your thoughts around.
You scorned the Happy Hunting Ground.

You slept the long and lonesome years,
Your dreams were sad and filled with tears,
You knew not where to turn for aid
Nor why from truth so far you strayed.

The golden dawn now slowly breaks
Your tribe a brave new pathway takes,
Their tracks in virgin lands are laid
For none before them here have stayed.

Your greatest drum has not been rung,
Your greatest song has not been sung,
Your greatest deed has not been done,
Your greatest star has not been won.

You have not seen the Great Longhouse
Nor lands that team with ruffled grouse.
Nor forests tall nor mountains grand,
Nor deep blue lakes with crystal sand.

Arise and take this promise clear—
That all you held so close and dear
Shall once again belong to you
And greater still — its meaning true.

To share is greater far than strife,
To teach the simple rules of life,
To take your brother by the hand
And lead him through this promised land.

And so together side by side
Along life's highway all shall stride
And reach eternal lands of youth.
"To give" is far the greatest truth.

—"SAMOHT"

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LUMUMBA'S LAST LETTER

Don't Weep for Me

• The situation in the Congo is muddled. This much we do know: it was a Belgian colony for many years and its people suffered greatly. Nothing from that tragic land has impressed us more, however, than the accompanying letter by the late Premier Patrice Lumumba who very clearly wanted freedom and a better, and happier life for his people. No matter whether we might agree with Mr. Lumumba and confused reports from the Congo make it difficult to form a rational conclusion, it is obvious that he believed in himself and the cause he embraced. He was honest in his beliefs, giving up his very life for them and leaving behind a loving wife and family whose future he sees in a free land. His last letter, which could be echoed among our own Native people, indicates his sincerity, his faith in his own people, and we believe this beautiful document will find its place in history. —M.A.H.

MY DEAR WIFE:

I AM writing these words to you, not knowing whether they will ever reach you, or whether I shall be alive when you read them.

Throughout my struggle for the independence of our country I have never doubted the victory of our sacred cause, to which I and my comrades have dedicated all our lives.

But the only thing which we wanted for our country is the right to a worthy life, to dignity without pretence, to independence without restrictions.

This was never the desire of the Belgian colonialists and their Western allies, who received, direct or indirect, open or concealed, support from some highly placed officials of the United Nations, the body upon which we placed all our hope when we appealed to it for help.

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What I can say is this—alive or dead, free or in jail—it is not a question of me personally.

The main thing is the Congo, our unhappy people, whose independence is being trampled upon.

That is why they have shut me away in prison and why they keep me far away from the people. But my faith remains indestructible.

I know and feel deep in my heart that sooner or later my people will rid themselves of their internal and external enemies, that they will rise up as one in order to say "No" to colonialism, to brazen, dying colonialism, in order to win their dignity and a clean land.

We are not alone. Africa, Asia, the free peoples and the people fighting for their freedom in all corners of the world will always be side by side with the millions of Congolese who will not give up the struggle while there is even one colonist or colonialist mercenary in our country.

To my sons, whom I am leaving and whom, perhaps, I shall not see again, I want to say that the future of the Congo is splendid and that I expect from them, as from every Congolese, the fulfillment of the sacred task of restoring our independence and our sovereignty.

Without dignity there is no freedom, without justice there is no dignity, and without independence there are no free men.

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(Continued on Page 5)

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And the 90 percent estimated by Mrs. Fairclough to be in school leaves just the children of nomadic Indian bands in the isolated parts of the Northwest Territories where they have no regular classes.

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(Continued from Page 4)

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Do not weep for me. I know that my tormented country will be able to defend its freedom and its independence. Long live the Congo! Long live Africa!

PATRICE LUMUMBA

Thysville Prison.

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We all love Jay very much and do all we can to help further his career and keep him in the top rating he so richly deserves.

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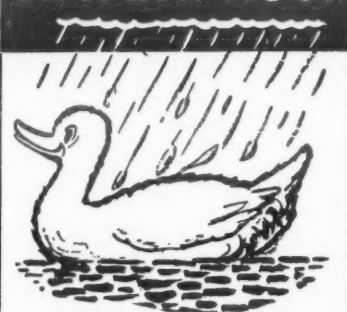
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AN EDITORIAL

Look Nearer Home, Mr. Diefenbaker

IN a Canadian Press dispatch of March 11, Prime Minister Diefenbaker at the Commonwealth Conference was reported as having stated with satisfaction that there are 13 national origins other than British and French on the Government side of the Canadian House of Commons. He noted, too, that he was the first prime minister of Canada to appoint an Indian to the Senate.

Here find an otherwise commendable sense of pride tinged with a hypocritical piece of window dressing. The long-overdue appointment of Senator Gladstone does not compensate for the neglect of his Indian brothers nor does it indicate any promise of a constructive policy toward the betterment of the original occupiers of this great land.

Included earlier in Mr. Diefenbaker's humanistic vision is a "Colombo Plan" for Africa; but what in the name of justice is needed is a "Canada Plan" for Canadians, with earnest consideration given to a measure which will raise the Indian peoples to where they can take their places in the economic life of this country.

Here, unlike the Congo, there is no raw savagery, fanned by "the winds of change," but, in contrast, a too patient docility in awaiting a share of the largesse we hasten to give to others.

WITH THE EVER-INCREASING TREND toward automation, bringing with it the need of vocational training to fit the unskilled for industry, it is time for the Indian to be equally recognized. A competitive economic system has no place for misfits of whatever race.

Let Canada's assessment to the Colombo Plan be reduced to the \$25 million annually as set originally — if our purse can stand even this strain. The \$25 million thus saved each year would provide a good basis for the uplift of our Indian people and others.

Let it be remembered, too, that \$125 million were given to the Canada Council, which yearly provides lucrative hand-outs in the name of culture to many who are not in need of such assistance, as well as to those of the avant garde whose writings, music, paintings, and other phantasies the world could do without.

This is truly the blue mink cloak that hides our ragged underwear. It is a sad commentary in the face of the truth that our Indian people are forced to shuffle as best they may.

IN OUR PLANNING, LET US NOT MAKE the mistake, so evident in the current wave of idealism directed toward Africa and other countries, that drastic changes can be effected in a hurry. Betterment can come only in time, and the time for us to begin is now.

Hostels should be established in the urban centres, where only vocational training is available. Here, the young Indian, male and female, would be assured of accommodation with guidance by responsible advisors.

Competent committees throughout Canada would select those who should receive scholarships and allowances, with due emphasis on the need of adherence to all the rules as part of the training. Given a cycle of such training and encouragement, there soon would be a waiting list, for "nothing succeeds like success."

Under existing conditions, when a young Indian is attracted to the city, he finds himself a stranger in his own land, with no course other than for him to drift. And the drift will continue until the Indian is recognized as the First Canadian, with prior claim.

—A PIONEER FRIEND OF THE INDIANS

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You slept the long and lonesome years,
Your dreams were sad and filled with tears,
You knew not where to turn for aid
Nor why from truth so far you strayed.

The golden dawn now slowly breaks
Your tribe a brave new pathway takes,
Their tracks in virgin lands are laid
For none before them here have stayed.

Your greatest drum has not been rung,
Your greatest song has not been sung,
Your greatest deed has not been done,
Your greatest star has not been won.

You have not seen the Great Longhouse
Nor lands that teem with ruffled grouse.
Nor forests tall nor mountains grand,
Nor deep blue lakes with crystal sand.

Arise and take this promise clear—
That all you held so close and dear
Shall once again belong to you
And greater still — its meaning true.

To share is greater far than strife,
To teach the simple rules of life,
To take your brother by the hand
And lead him through this promised land.

And so together side by side
Along life's highway all shall stride
And reach eternal lands of youth.
"To give" is far the greatest truth.

—"SAMOHT"

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LUMUMBA'S LAST LETTER

Don't Weep for Me

• The situation in the Congo is muddled. This much we do know: it was a Belgian colony for many years and its people suffered greatly. Nothing from that tragic land has impressed us more, however, than the accompanying letter by the late Premier Patrice Lumumba who very clearly wanted freedom and a better and happier life for his people. No matter whether we might agree with Mr. Lumumba and confused reports from the Congo make it difficult to form a rational conclusion, it is obvious that he believed in himself and the cause he embraced. He was honest in his beliefs, giving up his very life for them and leaving behind a loving wife and family whose future he sees in a free land. His last letter, which could be echoed among our own Native people, indicates his sincerity, his faith in his own people, and we believe this beautiful document will find its place in history. —M.A.H.

MY DEAR WIFE:

I AM writing these words to you, not knowing whether they will ever reach you, or whether I shall be alive when you read them.

Throughout my struggle for the independence of our country I have never doubted the victory of our sacred cause, to which I and my comrades have dedicated all our lives.

But the only thing which we wanted for our country is the right to a worthy life, to dignity without pretence, to independence without restrictions.

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HISTORY OF THE GIBSON RESERVE

• Presented here is the final instalment of a "History of the Gibson Reserve", prepared by Mr. Philip La Force of Gibson Reserve, located near Bala, Ontario. Mr. La Force kindly gave permission to the NATIVE VOICE through Eastern Associate Editor Big White Owl to reprint this uniquely written work. In the words of Big White Owl, "The author's peculiar mode of expression sets this work aside from all others — it is history."

FROM 1881 up to 1900 they never had any Doctor calls. From there later in future Dr. Sandy Burgess became a practice Doctor but he become a real good Doctor. Indians then started going to him for medicine had little money to spend.

At this time of the hours and days all people travels in the bush, along the lakes and also in the hay fields in the marshes. They are tramping on the herbs whom they never think about. Hardly any one knows about the herbs now days either, no one think that no one have an idea of those weeds and brushes.

They think its nothing useless, but the one know about its great in the early days of Gibson Reserve.

The Iroquois have conquered. They have put their children in

homes after all their hard hard ships they have suffered. They have prayed they all gone away, walked away, for eternal rest forever.

Later years of the 1881, the Holy Bible were issued from Montreal, at first they had only in French language. The Holy Gospel the Indians used was translated from the authorized English version into the Iroquois Indian dialect under the supervision of the Montreal Auxiliary to the British and Foreign Bible Society. Printed by John Lovell and Son for the British and Foreign Bible Society in the year 1880 at Montreal, Quebec. That was translated on New Testament of St. Matthew, St. Mark, St. Luke and St. John. The Indian Bible still could be seen who ever could read, or who would like to see the Iroquois writing.

IN the year of 1881, the Chief Lowi, he made a party of men to go to the priest and bid them goodbye before leaving Oka. The priest said to the Iroquois Indians to be brave as it is a hard country, no road in and out. The Indians made their mind that they would go whatever the country is like.

The Indians did not condemn the Catholic religion, they wanted by themselves and have their own church. In late future Mr. Francis

Devénoui and his cousin Lowi Hiller also a Frenchman, they belong to Catholic. Mr. and Mrs. Lawrence Decaire and Mr. and Mrs. Peter Stock all these four families, they were in connection with the Catholic religion. The priest use to come and put up a meeting. Many Protestants use to go and join them and was no hard feelings between the two religions. For many years was like that. When the two French families left the country, still the two or three Indian family was left, the priest did come back a few times. When these family joined the Protestant,

then the priest did not come back since. The priest use to come from Midland, Ontario, along about 15 miles through the bush to Gibson Reserve. The Iroquois Indians know well that Roman Catholic religion is the oldest religion.

ON the same year when they first came they were supplied what is to be got for them as those days there were nothing else than Chicago pork, beans and yellow wheat flour. It can't be done anything else, the Indians has to take

(Continued on Page 7)

New Subscriber Numbers Natives Among Friends

Dear Friends:

I would be greatly obliged to you if you would send me the Native Voice.

For the last two years I have been living in the Interior (Pavilion area), working on ranches and sawmills. At the same time I have been accumulating material for a book about Canada's Indians.

Since I am not completely unprepared—I have studied anthropology in Berlin (Germany, one year) and London (England, two years), and since life has taught me a few hard lessons, I imagine to be mature and understanding enough to act as an objective observer.

I have met a considerable number of Indians. They were always honest, kindhearted, and very often helpful. In fact, without their (unknown) support, desperate loneliness would very likely have broken my spirit and I would have left this part of the world in a hurry. I know they need help and, in my way, I am able AND OBLIGED to help them. Whenever I can speak up for them I shall do so. Not in an offensive manner, because that would only complicate an already infinitely complicated problem.

There is nothing less at stake than the future of a fast growing new generation of Indians — the largest in all known history; The government is helpful, so are the churches. And yet the prospects are glum in the extreme. High school students who have completed their education in town return to the reserves. They are (justifiably) afraid of white society which discriminates between citizens of Indian origin and citizens of other origins. So much talent wasted, so many ideals buried for good.

To understand the Indian way of thinking, I have shut myself off from white society for nearly two years now. I am a frequent visitor to the Pavilion and Fountain Reserves, and the Chief of the Pavilion Reserve, Mr. Francis Edwards, one of the oldest and most experienced chiefs in the province, is more or less my fatherly friend. Very gradually I have come to realise that the Indian outlook on life is vastly different from the White outlook on life. There is a gulf between the two groups that is almost frightening. AND YET the survival of the Indian race depends on whether the two groups can come to terms with each other.

Very soon the reserves will be overcrowded. But there will hardly be more jobs for them in the neighborhood of the reserves than there are now. At the same time the

white population will increasingly become urbanised, which means the already mentioned gulf will WIDEN. As a person who was trained in agriculture (teaching agriculture in Africa was my intention when I prepared myself), I know that country-people and town-people do not always understand each other. Each thinks the other to be stupid.

Integration does not mean that Indians become like white people. (This is what some people imagine to be the issue.) Integration means that Indians take their place in society, that they are respected as fellow-citizens, that they are given equal chances, that they are not looked down upon, that white people do not take advantage of their all-too-willing preparedness to believe every word they are told.

The only outstanding personality I have heard of who has said something regards integration that made sense was Chief Paul from Mount Currie. He taught his people: "Respect the old ways and accept the new ways!" This is statesmanship and wisdom. Only if both sides meet half ways, only if both sides make an effort, AN EFFORT, will they achieve something to be proud of.

Indians have been good to me, they saved my life in the Fraser Canyon. I shall remember this.

PAUL E. ORTH

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HISTORY

(Continued from Page 6)

whatever they were given to eat.

Late in future the lumber camps broke out for 8, 10, 12 dollars a month and that's what were getting for their board. What the priest could do any more, nothing. The priest had kept his duty until the agreement expired.

When the Indians had their own Bible they had seen that they can't hate any one, as the Bible says no one is perfect but God. All religion pointing the people to love God. All religions they pray to God.

Many of the early pioneers had went out to Gravenhurst. In those days can't come home the same day. Wherever there is service held they go and join whatever religion they are in, Catholic, Baptist, Salvation or Methodist. In the early days the pioneers they had many services to a different homes and big turnout every time.

They use to do a lot of Indian hymns and in praying they ask God to give all the denominations a blessing not only where they belong, but to all.

Few years after 1881, the men used to make a lot of maple sugar. Early the spring they pack up a 100 pounds of it and carry to Bala, and sell to J. W. Burgess. Tramp through a deep snow and come

February Big Month for Jay

February seems to have been Jay Silverheels' lucky month. He appeared on Wagon Train February 8 as the Serpent. Jay can also be seen on one of the Dial soap commercials. Kim Winona, a Sioux Indian, appears with Jay in the commercial.

Jay has also been invited to be a guest star in the Zembo Shrine Circus in Harrisburg, Pennsylvania. As yet, it is not known whether he can accept the offer, but his fans hope he can. The circus will be held April 10-15.

Persons interested in the Jay Silverheels Fan Club should contact the president, Katherine Klein, Box 809, Evanston, Illinois.

back same day.

Mr. Moses Thompson and Lowi White they use to go Muskoka Mill to sell their sugar carried 100 pounds. Each men and many others had done the same way during their absence, the mothers is praying for them to come home safe.

They also walked a deep snow above their knees. When the men comes home their wife are happy ready for their supper, after eating the wife reads Bible and then pray for themselves and to all congregations.

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1960 VERSION

Flagstaff Pow-wow

By LT. COL. C. N. A. IRESON

Last July 2, 3 and 4, I took in Arizona's Indian Pow-wow at Flagstaff. This rodeo and pow-wow is an all Indian celebration consisting of a three-day rodeo by day and three nights of ceremonial dancing by camp fires.

Thousands of Indians attend the event and camp outside the town. They hold a mile-long daily parade through town. The costumes of the various tribes were colorful beyond expectation.

Thirty-five tribes participated: Utes, Piutes, Mojave, Navajo, Hopi, Zuni, Blackfoot, Cherokee, Taos, San Domingo, Santa Rosa, Sioux, Sac and Fox, Apache, Maricopa, Pima, Havasupai, Cheyenne, Kiowa, Laguna, San Juan, Yaqui, Yuma, Seminole, Jemez, Cochiti, Osage,

Yarapai, Pima, Papago, Chemchuevi, Choctaw, Chippawa, and Maya from Mexico.

The ceremonial dances at night were most imposing. There were dignified, gorgeous rituals involving sacred rites, amusing and charming dances by children and women. The weirdest dance was the Navajo fire dance where naked dancers covered with white clay to prevent burns danced dangerously close to fires blazing fiercely.

The costumes were much more elaborate and varied than we are used to seeing in Canada and all were clean and neat looking!

Most men wear their hair long or in "buster-brown" cuts at all times. Some women had thunderbirds tattooed on their foreheads.

The Navajo have their own police, smartly uniformed and efficient. This I consider a very good idea which prevents racial complications in maintaining law and order. In fact, there was very little disorder at the pow-wow considering the thousands attending.

Indian culture is not dead in the Southwest!

If you would like to see horses, covered wagons, Indian costumes and authentic ceremonies, I recommend the Flagstaff Pow-wow as a must! It is held over the July Fourth holiday each year. Flagstaff is 6,902 feet above sea level so it is not too hot in summer.

Information in detail can be had by writing the Chamber of Commerce, Flagstaff, Arizona, U.S.A.

—Submitted by Big White Owl, Eastern Associate Editor.

INDIAN TONGUE IN COLOR FILM

Quebec film producer Charles Desmarreau is undertaking a full-length color movie in which all the dialogue will be in the Indian tongue.

The film, to be completed next fall, is to be shot in Quebec with French-Canadian stars and Native extras. It will be based on the novel Ashini by Pierre Theriault, adapted for the screen by Guy Dufresne.

The novel tells the story of a group of Montagnais Indians and Desmarreau hopes to use many members of the tribe living in Quebec.

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Tribute to Pauline Johnson

Vancouver Ceremony Honors Poetess

Tears, tributes and scorn directed at her critics marked a March 10 ceremony in Vancouver's famous Stanley Park honoring Indian poetess Pauline Johnson.

About 200 of her admirers gathered under the tall trees overlooking Siwash Rock to pay tribute to

Miss Johnson on the one hundredth anniversary of her birth by re-dedicating her memorial cairn.

The Vancouver Sun reported that heads were bowed and old folk wept unashamed as 10-year-old Allison White stood close by the cairn, to recite Pauline Johnson's famed poem, *The Song My Paddle Sings*.

Said Ald. Halford Wilson, the

city's representative: "Every child in Vancouver should read the works of Pauline Johnson. She was a great Canadian."

Later Ald. Wilson was informed that University of British Columbia English professors Earle Birney and Reginald Watters had discounted Miss Johnson's work as unimportant to Canadian literature and lacking in philosophical and intellectual content.

"Poetry is not written to appeal to a few self-styled intellectuals but, in its simplicity and vibrant imagery, is intended for the masses."

"It is my reaction that snobbery impels the degrading of poetry that emanates from the heart as in the case of Pauline Johnson," Wilson said.

He also criticized Prof. Watters for omitting Miss Johnson's work from his B.C. Centennial anthology and his anthology of Canadian literature.



SIWASH ROCK . . . from which Pauline Johnson's ashes were scattered. Her monument is nearby in Stanley Park.

Interest in Art Growing

By FLORA KYLE
(Vancouver Sun)

There is an increasing interest here and abroad in Indian art and Indian culture.

Not long ago the provincial government bought, for \$70,000, the anthropological collection of the late W. A. Newcombe. He was a great friend of Emily Carr and in his collection were more than 100 Carr paintings.

Included were some magnificent scenes of Indian totems and Indian villages and a rare portrait (Emily Carr did few portraits) of an Indian girl, the latter a beauty. These Emily Carrs are now on display in the provincial library at Victoria.

"A good Emily Carr oil on canvas," says Dr. William Dale, director of Vancouver Art Gallery, "brings upward of \$3,000." It would seem that our government has made a very good investment indeed in acquiring the Newcombe collection.

★ ★ ★

Much credit is due to Mildred Valley Thornton, who has spent years fostering interest in this province's Indian heritage and a lifetime painting portraits of Indians in many parts of British Columbia.

Part of her large collection is on exhibition this month at the Commonwealth Institute Art Gallery, London, England. There are 76 oils and water colors including Indian portraits and scenes, landscapes in oils of British Columbia, and water colors of totem poles and other Canadian landscapes.

Mrs. Graham Spry, wife of the agent-general for Saskatchewan, opened this exhibition.

★ ★ ★

Chief Mungo Martin, famous Indian totem carver, is now engaged at his Victoria workshop on a totem pole to be presented by the government of Canada to the government of Mexico as a token of goodwill. This gracious gesture was arranged by External Affairs Minister Howard Green.

Chief Martin carved the 100-foot Centennial totem pole, presented to Queen Elizabeth and now in Windsor Great Park; the 127-foot totem, the world's tallest, which is a fine tourist attraction in Beacon Hill Park at Victoria; and a copy of the Windsor Great Park totem, which is now in front of the Maritime Museum here.

Chief Martin also did replicas of the rare totems hauled out of isolated Indian villages and now in storage, protected from weather and insects.

British Columbia is at last becoming conscious of its Indian heritage . . .

Pauline Johnson Theatre Proposed

Vancouver Alderman Halford Wilson has proposed that the small civic theatre now under construction be named after Indian poetess Pauline Johnson.

Council passed his motion that the name be given consideration by any committee established to name the small theatre, being built alongside the Queen Elizabeth Theatre.

She Combines Politics With Bus Driving

PETERBOROUGH — For seven years, Mrs. Oliver Knott, a 38-year-old grandmother, has been the chief of the Mud Lake Indian band near Peterborough but she says: "I didn't care whether I won the last time or not. Politics are boring."

Mrs. Knott also drives the school bus that takes 56 youngsters from the reserve into Lakefield, 18 miles away, and she says: "I've driven through snow, ice, mud and water and I've missed only one day since 1954. I like driving the bus — it's exciting."

She is one of 11 Indian women now serving as chiefs in Canada. The infiltration started when Indian women got the vote in 1951.

BUSY LOOKING AT TV

"I ran on a dare and I won because of my community activities," Mrs. Knott explained. "Our budget is only \$3,000 a year (interest from band money in Ottawa) and we don't have many problems or complaints. Indians on the reserve (525) are too busy looking at TV or going to hockey games or dances. They don't care about politics."

But driving the school bus is a challenge.

"One day last winter it took seven men to shovel our driveway so I could get started," she said. "In spring, the water was so deep it was coming in the door. Right now, the road leading to the highway is glare ice all the way. I can't make mistakes driving the bus. In politics—who cares?"

As a bus driving chief, Mrs. Knott has become a philosopher.

"I've found that men are easier to deal with than women," she said. "We have five councillors, all men, and when they decide to do

something they go right ahead. Women are different. They argue the longest time about the smallest thing."

About liquor: "Last year the laws were changed to allow Indians to bring liquor on the reserve. I expected lots of trouble but the situation is better now than it was."

About marriage: "I got married when I was 15 and that was customary. Now Indians are marrying when they are 18 or 19. Schooling is the reason. In my day nobody went to high school. Now I drive 11 high school students every day."

HANDLING HUSBANDS

About husbands: "Many husbands are entirely spoiled by mismanagement and so are not tender and

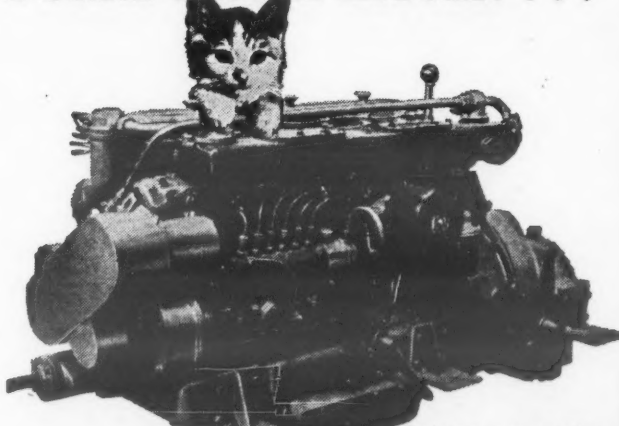
good. Some wives keep them in hot water or a pickle or a stew. When properly handled, husbands are delicious."

About inter-marriage between Indians and whites: "Indian girls are marrying white men and these marriages seem to work. Three girls from this reserve married Americans. We hear from them all the time. They are happy. The same thing is happening with Indian boys and white girls."

Mrs. Knott was elected last June for a two-year term which means she is in office until 1962.

"I guess I'd miss having people call me up about getting things done. I'll probably run again," she said.

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